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Two interesting pieces of folk-lore connected with the observance of New Year and Christmas must close this brief summary. The festival of the New Year is traced to the entrance into office of the *rex bibendi* of the Saturnalia at Rome, from the year 153 B.C., which led to this day becoming the popularly recognized beginning of the year, and thus gave rise to its name, and its celebration with feasting and decorations (p. 58). This may be the history of *our* New Year, but will hardly explain the same customs in the Orient.

The Christmas tree, we must admit, has, like most of our Christmas toys, been "made in Germany." The first historical mention of it is said to have been in Strasburg in 1605 (p. 17), and it found its way to England with the Prince Consort in 1840, though reaching this country earlier with the first German emigrants. We are told quite seriously that "it is now quite common in London" ("in London ist er jetzt recht häufig") (p. 20).

Whatever may be the correct interpretation of these and other persistent customs and ritual observances, their original and continued association with the religious life cannot be gainsaid. Shall they continue and religion disappear? Or again shall we succeed in preserving religion without them?

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MODERN RELIGIOUS MOVEMENTS IN INDIA¹

After his coronation in London four years ago, when King George V of Great Britain was preparing to proceed to the Durbar in Delhi there in person to proclaim and assume his sovereignty as emperor of India, he ordered to be brought to him the clearest, fairest handbook on the chief religion of the foreign country over which he was to rule. The book which was selected was *A Primer of Hinduism* by Mr. John N. Farquhar, M.A. No ardent Hindu and no erudite western scholar had produced a book at once so scholarly, discriminating, illuminating for a summary friendly acquaintance with the religion of the more than two hundred million Hindus.

Two years later the same author followed up that résumé of the historical development and the present condition of Hinduism with another even more notable treatment of the same vast subject. Farquhar's *The Crown of Hinduism* is the pre-eminent Christian critique of the chief factors in Hinduism and of the system as a whole.

¹ *Modern Religious Movements in India*. By J. N. Farquhar. New York: Macmillan, 1915. xvi+471 pages. \$2.50.

In the midst of pressing and growing administrative work, yet with reserve and foresight for the amplest service in the future, Dr. John R. Mott and the International Committee in New York arranged with the National Council of the Young Men's Christian Association in India and Ceylon that their special Literary Secretary should be set free to spend half the year in continued literary production in Oxford and the cold season in lecturing and teaching in India. Shortly afterward Mr. Farquhar was invited by the Hartford Theological Seminary to come to America and deliver a course of eight lectures on "Modern Religious Movements in India" on the Lamson-Hartford Foundation on "The Religions of the World." For eleven years Mr. Farquhar had been a professor in a missionary college in Calcutta, and for five years more he had been a traveling secretary of the Y.M.C.A. directing work for educated non-Christians all over India. Then in direct preparation for this new special task he took the opportunity of visiting seventeen important centers throughout India for securing interviews with the leaders of the various modern religious movements and for gathering abundant first-hand information. The lectures were written amid the literary resources of the Bodleian Library and of the British Museum and in consultation with many men in and about London who possessed special knowledge of the subjects dealt with. After the lectures were delivered, the author again had the opportunity last winter to continue his personal researches in twenty-two important cities in India. The revised result of this long course of indirect and direct preparation is a uniquely valuable compendium of material, both historical and contemporary, presented with a scholarly prophetism, concerning the rise and significance of the numerous religious movements which within the last hundred years have been born in that country which has given birth to more distinct religions than has any other country in the world.

First in chronological order comes the pioneer religious reform movement in modern India, viz., the Brahma Samaj. Its founder, Ram Mohan Ray, who died in Bristol, England, in 1833, "was neither a philosopher nor a theologian. He thought out no system. . . . He believed he was restoring the Hindu faith to its original purity, while, as a matter of fact, what he offered was a deistic theology and worship" (pp. 36, 37). Later in the same movement came another important leader, who uttered some passionate confessions concerning Jesus Christ. "Verily, when we read his life, his meekness like the soft moon ravishes the heart and bathes it in a flood of serene light; but when we come to the grand consummation of his career, his death on the cross, behold he

shines as the sun in his meridian splendor" (p. 59). "Blessed Jesus, I am thine! . . . Son of God, I love thee truly!" (pp. 64, 65). Yet upon Keshab Chandra Sen's life and character as a whole there falls justly the author's discerning judgment: "His deepest theological beliefs were fully Christian, but he never surrendered himself to Christ as Lord" (pp. 66, 67).

Eight other Samajes and similar reform movements, not only in Hinduism, but also in the Muhammadan, Parsee, Jain, and Sikh religions—in all some forty distinct organized movements in addition to the general trends in religious nationalism and social service—are successively traversed. Each is clearly presented in its own individuality as well as in its relation to the larger setting. The facts have been collated with searching thoroughness; their evaluations are keenly discriminating.

Amid the various influences from the West which have stirred these fresh manifestations of religious life in India the most potent has been Christianity. Even where religions and sects have been the most ceremonial and the least moral "it is now universally recognized that no religion is worth the name which does not work for spiritual ends and produce men of high and noble character" (p. 438). The least Christian of these Western importations has been Theosophy, which was organized in New York City in 1875. "When first launched, it was merely an addition of the magic and mysticism of Egypt and of mediaeval Judaism to spiritualism, with a view to stimulating the jaded appetite of the people of New York" (p. 220). Two years later, when her frauds had been exposed, Madame Blavatsky wrote: "I am going forever to India, and for very shame and vexation I want to go where no one will know my name. Home's malignity has ruined me forever in Europe" (p. 226). Nowhere else than in the eighty pages which Mr. Farquhar devotes to this movement can there be found a more judicial condemnation, along with a discerning appreciation of the attractions, of Theosophy.

In concluding this masterly survey of the many stirrings of new religious life amid the ancient religions of India, the author presents a remarkably weighty and apt testimony in support of his main thesis, which is the literal fulfilment of Christ's parable of the Leaven. The leading Hindu reformer of Western India, Sir Narayan Chandavarkar, has said: "The ideas that lie at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought (p. 445)."

Hereafter any foreign missionary society which is alert to the facilities now available for direct preparation will hardly allow a prospective mis-

sionary to participate in the directing of the renascent religious life in India without having made a careful study of this third book by Mr. Farquhar as well as of his previous two. It will be invaluable for any person who seeks information concerning modern religious tendencies in the land of India and especially concerning the influence which has been exerted in our modern times upon the ancient religions by the religion of Jesus Christ.

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BUDDHISTIC PSYCHOLOGY

The study of Buddhist psychology is of much interest to us because of the fact that it gives us a carefully worked out analysis of mental phenomena from the point of view of an entirely different "tradition of thought." Its parallelism to and difference from our own psychological thinking opens up many problems which are of the utmost importance in the study of thought in general. A little volume of Mrs. Rhys Davids' continues the pioneer work started in her article, "On the Will in Buddhism"¹ and in her *Buddhist Manual of Psychological Ethics*, 1900. Whereas the last-mentioned work gives a translation and analysis of one of the most important texts of the Abhidhamma-Piṭaka this volume is of much wider scope. It seeks to analyze the psychological material of the earlier Nikāyas, to describe the "tradition of thought" on which Buddhist psychology is based, and to trace the general development of that psychology through the later Pali texts.

Chap. i deals with general Buddhistic habits of thought. Chaps. ii to vi treat the psychology of the Nikāyas under the following heads: (1) Mind in Term and Concept; (2) Consciousness and the External World; (3) Feeling; (4) Ideation. Chap. vii deals with psychological developments in the Abhidhamma-Piṭaka. Chap. viii treats of the psychology of the Milinda. Chap. ix discusses some mediaeval developments.

Buddha refused to speculate on metaphysical problems. He centered his attention on the problem of practical living and well-being (*sukha*), and mapped out a course of practical ethics which should have

¹ *Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pali Literature*. By Mrs. C. A. F. Rhys Davids. London: G. Bell & Sons, 1914. 212 pages. 2s. 6d.

² *JRAS* (1898), p. 47.